where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

וְדָן pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ו is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וְדָן. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart עדן عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עדן or ועדן unless perhaps דָן is for עֲדָן the ע being dropped, and then ו is the copula." Ges. add.]

וָהֵב a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. מַתָּן Verse 18, comp. وهب, to give, i. q. נָתַן. But Kimchi found in MSS. אֶתְוָהֵב in one word, which would be Aram. Ethpa. of the verb وهب, = יָהַב: *Jehovah dedit se in turbine.* However, the whole passage is abrupt and very obscure.

וָו pl. וָוִים m. (with Kametz impure), *a peg, a nail, a hook,* only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וָזַר Arabic وزر, TO CARRY (whence وزير *Wezir,* pr. laden with public affairs, comp. *bajulus,* used by writers of the middle ages for a royal envoy, *chargé d'affaires,* whence the Germ. Baillif, Ital. *bailo*), in pass. *to be borne down with punishment.* In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also נָשָׂא, *αἰρέω,* to take away, for, to pardon. [This is not the only meaning of the phrase; Christ *bore our sins* for us by dying vicariously.] Hence—

וָזָר m. *laden with guilt.* Prov. 21:8.

וַיְזָתָא (Pers. ويزه pure pr. white, see בוץ), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וָלַד i. q. יָלַד TO BEAR, BRING FORTH. Arabic ولد. Hence—

וָלָד m. *offspring.* Gen. 11:30, and—

וְלַד m. id. 2 Sa. 6:23. קרי and the western MSS. have יֶלֶד.

["**וָנָה** an unused root, i. q. ونى to be torpid, weak, meek." Hence—]

וַנְיָה [*Vaniah*], pr. n. of a man. Ezr. 10:36.

וָפְסִי (perh. i. q. יָסְפִי "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

וַשְׁנִי [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is יוֹאֵל. ["Probably this should be הַשֵּׁנִי. The whole passage is, הַבְּכוֹר יוֹאֵל הַשֵּׁנִי אֲבִיָּה; see Mover's Chron. p. 54." Ges. add.]

וַשְׁתִּי (Pers. وشتى "beautiful woman"), *Vashti,* pr. n. the wife of Xerxes. Est. 1:9.

ז

The seventh letter of the alphabet called זַיִן, i. e. Syr. ܙܝܢ *a weapon,* which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ذ *dh,* and ز *dz;* as זָבַח ذبح to slaughter; זֶרַע زرع seed. When this letter corresponds to the former, it becomes in Aramæan ד, when to the latter, ז is retained; thus ܕܒܚ, זָבַח to slaughter; ܙܪܥ, זָרַע to sow, etc. Comp. the letter ד.

Also ذ and ز are interchanged amongst themselves: e. g. עָזַר, عزر and ܥܕܪ to help; גָּזַם, جذم and جزم to cut off.

ז is interchanged—(*a*) with צ (*ts*) in זעק and צעק to cry out; עלז and עלץ to exult, to shout aloud; זָהָב gold; comp. צָהֹב tawny, yellow.—(*b*) with ס, שׂ, as זור and סור to go away; עָלַז, עָלַס to exult; בָּזָה, Syr. ܒܣܐ to despise; אָסוֹן damage, from אָסָה, اذى to hurt. [Also with ר, e. g. בָּזַק and בָּרָק. Thes.]

זָאַב an unused root. Arab. ذاب to terrify, [" which I consider to be the same as זָהַב, צָהַב to be yellow or tawny, like gold." Thes.], whence perh. זְאֵב.

זְאֵב (with Tsere impure) m.—(1) *a wolf*, because it frightens the flock (unless the verb be a denominative). [" So called from its tawny and yellow colour." Thes.] Arab. ذِئب, Syr. ܕܐܒܐ. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6, זְאֵבֵי עֲרָב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτιπόροι ibid. i. 440.

(2) [*Zeeb*], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זֹאת *this*, fem. of the pronoun זֶה, which see.

זָבַב an unused root [" onomatopoetic i. q. זָמַם *to murmur, to hum, to buzz;* Germ. summen; whence זְבוּב a fly, from its buzzing; like Lat. *musca*, from μύζω, *musso* (mussito); Bochart compares"] Arab. ذبذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare דָּבַב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. [" But this Arabic root is secondary." Thes.]

Hence are derived זְבוּב, זִבַּי.

זָבַד once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δεδώρηται. Vulg. *dotavit*. Comp. Ch., Saad., Abulw. In Arab. زبد has the same signification, see Jeuhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun ܙܒܕܐ gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see אֶלְזָבָד, יוֹזָבָד, זְבוּדָה, זַבּוּד.

זֶבֶד m. *a gift*, *dowry*, ibid.

זָבָד ("gift"), [*Zabad*], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is יוֹזָכָר.

זַבְדִּי (probably for זְבַדְיָה "the gift of Jehovah"), [*Zabdi*], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זִמְרִי.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זַבְדִּיאֵל ("the gift of God"), [*Zabdiel*], pr. n. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זְבַדְיָה ("the gift of Jehovah"), *Zebediah* (Gr. Ζεβεδαῖος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זְבַדְיָהוּ (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זְבוּב m. *a fly*, from the root זָבַב. Isa. 7:18; Ecc. 10:1, זְבוּבֵי מָוֶת "flies of death," i. e. deadly, or poisonous [" *dead*, not poisonous, which is not in accordance with the context." Thes.]; בַּעַל זְבוּב the lord of flies, see בַּעַל No. 5, letter *b*. [" Arab. ذُباب, Ch. דִּבָבָא id."]

זָבוּד ("given," [" a gift bestowed, sc. by God"]), [*Zabud*], pr. n. m. 1 Ki. 4:5.

זַבּוּד (id.) [*Zabbud*], Ezr. 8:14 כתיב.

זְבוּדָה ("given"), [*Zebudah*], pr. n. f. 2 Ki 23:36 קרי, but כתיב is זְבִידָה.

זְבוּל and **זְבֻל** [root זָבַל], m.—(1) *habitation residence*, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה "the sun (and) moon stand still in their habitation," i. e. retain their place in the heavens [" i. e. hide themselves, do not shine"]. Compare what has been said under מַזָּלוֹת.

(2) [*Zebul*], pr. n. m. Jud. 9:28.

זְבֻלוּן, זְבוּלֻן, זְבוּלוּן ("habitation"), Gen. 30:20, [*Zebulun*], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זְבוּלֹנִי from the form זְבוּלוֹן, Num. 26:27.

זָבַח (a root kindred to טָבַח, Arab. ذبح, Syr. ܕܒܚ, Zab. ܕܒܚ and ܕܒܚ, Æth. ዘብሐ: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i. e. ΣΦαΓ). [fut. יִזְבַּח].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially *to slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by לְ (1 Ki. 8:63), and לִפְנֵי (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זִבַּח fut יְזַבֵּחַ *to sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَّحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and—

זֶבַח m. with suff. זִבְחִי, pl. זְבָחִים, const. זִבְחֵי once זְבָחוֹת Hos. 4:19.

(1) pr. *a slaying;* hence *the flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זִבְחֵי־רִיב *contentious feasts.*

(2) *a sacrifice* ["whether the act of sacrificing or"], *an offering, a victim.* Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עוֹלָה a burnt offering, holocaust; so that זֶבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זֶבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זֶבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זֶבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [*Zebah*], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זַבַּי [*Zabbai*], pr. n. m., Ezr. 10:28; Neh. 3:20 כתיב perhaps it is erroneously written for זַכַּי, which is found Ezr. 2:9; Neh. 7:14.

זְבִידָה see זְבוּדָה.

זְבִינָה ("bought"), [*Zebinah*], pr. n. m., Ezr. 10:43.

זָבַל—(1) properly in my opinion, i. q. דָּבַל TO BE ROUND, TO MAKE ROUND, whence the Talmudic זֶבֶל, זְבָל round or globular dung, such as that of goats, or camels, Syr. and Arab. ܙܒܠܐ, زِبْل.

(2) *to inhabit* [to dwell with], (comp. דוּר No. 2). Gen. 30:20, יִזְבְּלֵנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see שָׁכַן, גּוּר.

Derivatives, זְבוּל, זְבוּלֻן.

זְבֻל see זְבוּל.

זְבֻלוּן see זְבוּלֻן.

זְבַן Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, דִּי עִדָּנָא אַנְתּוּן זָבְנִין "that ye will gain the time," i. e. ye seek delay (compare זְמַן). Hence pr. n. זְבִינָא.

זָג m. Nu. 6:4, *the skin of a grape*, clear and transparent. Its root is the following word.

זָגַג [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זגג i. q. זכך *to be pure*, the Arabic زُجَاج *glass*, i. q. זְכוּכִית, Ch. זגג to be clear, transparent. [Derivative זָג.]

זֵד m. (verb. adj. from זוּד, זִיד) *proud* (properly swelling up, *inflated*), with the connected idea of insolence and impiety (compare הלל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָדוֹן constr. זְדוֹן (as if from the root זִיד=זָדָה), with suff. זְדֹנְךָ, 1 Sa. 17:28; Jer. 49:16, *swelling, pride;* as joined with insolence and arrogance, *haughtiness.* Prov. 11:2; 13:10; 21:24, זְדוֹן לִבֶּךָ "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זֶה with prefix לָזֶה, בָּזֶה, f. זֹאת, more rarely זֹה Ecc. 2:2; 5:15, 18; 7:23; 9:13; זוֹ Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זֹאתָה Jer. 26:6 כתיב, plur. אֵלֶּה (which see).

(1) *this*, a demonstrative pronoun, *hic, hæc, hoc.* Arabic ذَا, هذا hic, Syr. ܗܳܢܳܐ hæc, Æth. ዝ፡ fem. ዛ፡ ዝቲ፡ Hence have sprung the Aramæan דִּי, דְּ and Æth. ዘ፡, which have become relatives. Corresponding to the Sanscrit *sas, sa, tat.* With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after אֲשֶׁר] and to these may be added the German da.

זֶה is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has: as הַדָּבָר הַזֶּה this word; בַּיּוֹם הַזֶּה "in this day," Gen. 7:11. In other places זֶה without the article is prefixed to a noun, and this takes place—(*a*) where the predicate of a proposition is contained in this pronoun, זֶה הַדָּבָר "this (is) the word, Ex. 35:4; Jud. 4:14.—(*b*) where the pronoun is

emphatically demonstrative. Ps. 104:25, זֶה הַיָּם הַגָּדוֹל "(behold!) this great sea." Ezr. 3:12, זֶה הַבַּיִת "this house." Jud. 5:5, זֶה סִינַי "this Sinai." Josh. 9:12, זֶה לַחְמֵנוּ "this our bread." Ps. 48:15, זֶה אֱלֹהִים "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. τοῦτο τὸ θηρίον. And this more emphatic collocation, which is much used in Syriac and Chald. (דְּנָה חֶלְמָא Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. οὗτος, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, זֶה מֹשֶׁה הָאִישׁ; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, מִי זֶה בָּא "who (is) this coming?" Job 38:2; 42:3, elsewhere מִי הוּא (see הוּא), and more fully מִי הוּא זֶה Jer. 30:21; Ps. 24:10 (and so מַה־זֶּה what then? wie denn? wie doch? Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5; לָמָּה זֶּה id. Gen. 18:13; 25:22. Arabic لِمَاذَا). זֶה rarely follows, as in Daniel 10:17, אֲדֹנִי זֶה, and with a pronoun אַתָּה זֶה thou (compare the Latin *ille ego*), du da, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "*this* (is) the book of the genealogy of Adam." Ex. 30:13, זֶה יִתְּנוּ... מַחֲצִית הַשֶּׁקֶל "this they shall give... a half shekel." Ps. 7:4, אִם עָשִׂיתִי זֹאת "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. אֵלֶּה (which see), Greek οὗτος (v. Passow h. v. No. 2). The repetition זֶה... זֶה *this... that, hic... ille, one... another, unus... alter;* Job 1:16; 1 Ki. 22:20; זֶה אֶל זֶה one to another, Isa. 6:3.

(2) זֶה is more rarely, and only by poetic usage, put instead of the relative, like the Germ. der for welcher, da mit for womit [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words הַ, אֲשֶׁר). Psal. 104:8, אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like אֲשֶׁר, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. זוֹ is found, Ps. 132:12."] As a mark simply of relation (like אֲשֶׁר A, 2), Ps. 74:2, הַר צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb —(*a*) of place, *here*, for בָּזֶה *in this* sc. place, Gen. 28:17; Num. 13:17, etc.; מִזֶּה *hence*, Gen. 37:17; Ex. 11:1; מִזֶּה וּמִזֶּה *hence and hence*, on either side, Num. 22:24; Josh. 8:33. With a demonstrative power הִנֵּה זֶה siehe da! *lo! here.* Cant. 2:8; 1 Ki. 19:5.—(*b*) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, וְהָיָה זֶה שָׁלוֹם "and now there shall be peace;" 1 Ki. 17:24, זֶה יָדַעְתִּי "now I know." עַתָּה זֶה *just now, at present.* Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, זֶה פַעֲמַיִם "these two times;" Gen. 31:38, זֶה עֶשְׂרִים שָׁנָה "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, זֶה כַּמֶּה שָׁנִים "already so many years."

(4) with prefixes—(*a*) בָּזֶה *in this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13.—(*b*) כָּזֹה וְכָזֶה *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זָהַב an unused root, certainly the same in signification as צָהַב, *to shine like gold.*

זָהָב constr. זְהַב (once זָהַב Gen. 2:12), m.

(1) *gold* (Arab. ذَهَبٌ, Syr., Chald. ܕܗܒܐ, דְּהַב id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight שֶׁקֶל is understood, e.g. Gen. 24:22, עֲשָׂרָה זָהָב "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (hell wie Gold), Zec. 4:12.

זָהָה an unused root. Arab. زها *to shine, to be fair*, also *to be proud;* زَهْوٌ splendour, beauty, especially that of flowers, the flower itself; compare زَهْرٌ from زهر to be bright. Syr. ܙܗܐ to be proud; Ethpael, to be made splendid or beautiful.

Derivatives, זִו, זִיו and זֵית.

זָהַם unused in Kal. Arab. زهم TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. צָחַן, זָנַח, زنخ are kindred roots.

PIEL, *to regard as stinking* or *filthy*, thus *to regard with disgust, to loathe*, or *to be weary of.* Job 33:20, וְזִהֲמַתּוּ חַיָּתוֹ לָחֶם "he loathes it, namely bread." The suffix is pleonastic; comp. Lehrg. §195, 2.

זַהַם ("loathing," ["fat." Thes.]), [*Zaham*], pr. n. m. 2 Ch. 11:19.

זָהַר unused in Kal, i. q. زهر, ܙܗܪ TO SHINE, TO BE BRIGHT; comp. צָהַר.

Hiphil הִזְהִיר—(1) *to make to shine.* Metaph.—(*a*) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10.—(*b*) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (warnen vor etwas), Lev. 15:31. [But see נָזַר Hiphil.] Eze. 3:18, לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה "to dehort the wicked from his evil way." But Eze. 3:17; 33:7, הִזְהַרְתָּ אֹתָם מִמֶּנִּי "thou shalt admonish them from me," by my authority; Germ. von mir, von meinetwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant,* properly to *give forth light,* Dan. 12:3. Ch. אַזְהַר id.

Niphal, *to be taught, to be admonished;* also *to take warning, to accept admonition,* Ecc. 4:13; Eze. 33:4, 5, 6. Followed by מִן Ecc. 12:12.

זְהַר Ch. id. part. pass. זְהִיר *admonished, cautious,* Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

זֹהַר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

זִו m. i. q. זִיו (which indeed is the reading of many copies), for זְהִיו (from the root זָהָה), *splendour,* especially of flowers, whence comes the name of *the second Hebrew month,* [*Zif*], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were *the month of flowers;* 1 Ki. 6:1, 37; Chald. יְרַח זִיו נִיצָנַיָּא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, אִיָּר, ܐܝܪ, ايار, also from splendour. Compare German Lenz, Sued. *Glenz,* spring; likewise named from splendour, brightness.

זוֹ see זֶה.

זוּ comm. i. q. זֶה and זֹאת.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, זוּ כֹחוֹ לֵאלֹהוֹ "this his strength (is) for a god to him." More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, זוּ חָטָאנוּ לוֹ "against whom we have sinned."

(In the Talmud זוּ not unfrequently is used for זֶה, and also in its compounded forms. The Tayitic Arabs are accustomed to use ذو for الذى; see Schult. ad Har. ii. p. 75.)

זוּב (1) to flow, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חָלָב וּדְבָשׁ "a land flowing with (i. e. abounding in) milk and honey." Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. ["Not followed by an object, Jer. 49:4, זָב עִמְקֵךְ 'thy valley flows,' sc. with blood." Thes.]

(2) *to flow away, to pine away, to die.* Lam. 4:9.

Aram. ܕܘܒ, דּוּב to flow, *to flow away, to become liquid.* Arab. ذاب to pine away with hunger or sickness. See under the root דָּאַב.

זוֹב m. *a flowing, discharge,* as of semen, *gonorrhœa benigna,* Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

זוּד or זִיד (1) i. q. the kindred root דּוּד to boil, to boil over (speaking of water), onomatopoetic like the German sieden, the English *to seethe,* Greek ζέω, whence ζύθος (Sud, Absud), compare the similar σίζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo,* it is transferred to the *violence* or *fierceness* of a passionate mind (compare פָּחַז, Arab. فز and Schultens, Opp. Min. p. 80), and thus to *insolence* and *wickedness.* Hence *he acted insolently, proudly,* or *wickedly* towards any one, followed by עַל Ex. 18:11; אֶל Jer 50:29. In this signification צָדָה is a kindred root

In Arabic both the roots زاد Med. Waw and زاد, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for زود) is, to prepare provision for a journey, زاد food for a journey, from the idea of cooking, vorr. Zukochen zur Reise; the latter (for زيد) to increase, to exceed, from the idea of overflowing. [See זוּד in Thes.]

Niphal, part. נָזִיד (from the form זִיד comp. Lehrg. p. 411, for it is by no means necessary to suppose another root נָזַד [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage.* Gen. 25:29.

Hiphil—(1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיָּזֶד יַעֲקֹב נָזִיד "and Jacob sod pottage." LXX. ἕψησε δὲ Ἰακὼβ ἕψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by עַל before the person, Ex. 21:14, כִּי יָזִד אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives זֵד, זָדוֹן, זִידוֹן.

זוּד Ch. id. Aphel inf. הֲזָדָה i. q. Heb. Hiph. No. 2, *to act insolently* or *violently*, Dan. 5:20.

זָוָה an unused root. Arab. زوى; *to hide, to conceal*, VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives זָוִיָּה and מָזוּ.

זוּז an unused root.—(1) pr. i. q. Ch. זוּז *to move oneself about*. ["Talmud. id."] Hence מְזוּזָה and זִיז No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. צִיץ and the very similar series of significations of דָּרַר), hence *to spout forth like rays* or *in streams* (speaking of milk), and the noun זִיז a full breast. [Note, in Thes. the *order* of these meanings is reversed.]

זוּזִים Gen. 14:5 [*Zuzims*], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the זַמְזֻמִּים (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

זוֹחֵת [*Zoheth*], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

זָוִיָּה or **זָוִית** (with Kametz impure), only found in the plural זָוִיּוֹת f. *a corner*, from the root זָוָה. (Syr. ܙܳܘܺܝܬܳܐ, Arab. زَاوِيَةٌ). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐπιγώνια. Vulg. *quasi anguli*. [There is no need to suppose in this passage any such allusion to be intended; *corner stones* of strength and beauty are simply spoken of.]

זוּל (1) i. q. זָלַל to pour out, once, Isa. 46:6, הַזָּלִים זָהָב מִכִּיס "pouring out (i. e. lavishing) gold from the bag." (Arab. زَالَ IV. to make light of.)

(2) *to remove, to take away*, compare Arab. زَالَ Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence זוּלָה.

[Hiphil הֵזִיל for הֵזִיל (comp. the roots לוּן ,נוּחַ ,סוּת, מוּל, and Gesen. Gram. § 71, note 9), *to make light of, to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

זוּלָה f. *taking away, putting aside*, only found in const. זוּלַת, and with suff. זוּלָתִי ,זוּלָתְךָ as a preposition *besides, save, except*, e. g. זוּלָתִי *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. זוּלָתִי for זוּלַת Deut. 1:36; 4:12. Once as a conjunction, for זוּלַת אֲשֶׁר *except that, unless that*, 1 Ki. 3:18.

זוּן unused in Kal. Chald., Syr., and Sam. to nourish, to feed, to give food.

Hophal, Jer. 5:8, כתיב סוּסִים מוּזָנִים, *fed horses*, i. e. fat. The קרי has מְיֻזָּנִים, which, according to Schultens, is derived from יָזַן, وزن in this sense: *ponderibus instructi* (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), *bene vasati*. LXX. ἵπποι θηλυμανεῖς. Hence מָזוֹן.

זוּן Chald. id.

Ithpeal, fut. יִתְּזִין pass. Dan. 4:9.

Derivative מָזוֹן.

זוֹנָה f. *a harlot, prostitute*, part. fem. from the root זָנָה which see.

זוּעַ (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σεύω (compare נוּעַ νεύω), *to shake, to agitate* (see Pilpel, and זְוָעָה), in Kal intransitive to be shaken, hence—

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

Pilpel part. מְזַעְזֵעַ *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except זֵעָה sweat [which in Thes. is referred to יָזַע; also זִיעַ].

זוּעַ Chald. *to tremble, to fear*, followed by מִן Part. זָאעִין or according to קרי זָיְעִין Dan. 5:19; 6:27

זְוָעָה f. (from זוּעַ with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, נְתַתִּים לְזַוְעָה לְכֹל מַמְלְכוֹת הָאָרֶץ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The קרי every where [in these passages] has the form זַעֲוָה, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

זוף an unused root. In Chaldee *to borrow*. Hence the pr. n. זִיף. ["Probably i. q. זוב *to flow*, compare Arabic زف, to flow, to be liquid, وذف to become liquid, to melt in drops," etc., Thes. "Hence זֶפֶר and זִיף"].

I. **זוּר**—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܙܪ, ܙܘܪ to take in the hand. Arab. زر to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots צור, צָרַר). Fut. Jud. 6:38, וַיָּזַר אֶת־הַגִּזָּה "and he squeezed together the fleece." Job 39:15, וַתִּשְׁכַּח כִּי רֶגֶל תְּזוּרֶהָ "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. זֹרוּ (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא זֹרוּ "(the wounds) are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5 וְהַזּוּרֶה, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). ־ֶה is a more obtuse form for ־ָה, compare Zec. 5:4"]. Hence מָזוֹר No. I.

II. **זוּר** a kindred root to סוּר and גּוּר.

(1) *to turn aside, to depart* (like Arab. زار Med. Waw Conj. VI. VIII), followed by מִן from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence מָזוֹר falsehood, زور lie, falsehood, زار Conj. I. to tell lies (compare גּוּר and Arab. جار).

(2) *to turn from the way*, to lodge at any one's house (Arabic زار to visit some one), hence *to be a stranger* (Arabic زاير a visitor, stranger) ["*to be strange* or *foreign*"].

Part. *a stranger, strange*, especially —(1) *of another nation, an alien by birth*, Exod. 30:33 [but surely *this* passage refers to any one not the high priest], with which the idea of *an enemy* or *barbarian* is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. ξεῖνος, which also signified *an enemy*, Herod. ix. 11; on the other hand Sam. ܢܟܪܐ is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. אֵל זָר a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own* God?], Ps. 44:21; 81:10; ellipt. זָר Isa. 43:12. Pl. זָרִים Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) *of another family*. Fem. זָרָה *a strange woman* (i. q. אֵשֶׁת רֵעַ Pro. 6:29), especially with regard to unlawful intercourse with her, *an adulteress, a harlot* [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ܙܢܐ, ࠆࠍࠀ is *to commit adultery*, prop. to turn to lodge with). So זָרִים *adulterers, profligates*, Jer. 2:25; Eze. 16:32, בָּנִים זָרִים *strange children*, i. e. *bastards*, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, אֵשׁ זָרָה strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קְטֹרֶת זָרָה profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. אַחֵר *another*, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically *new, unheard of*, Isa. 28:21.

["Also i. q. Arab. زار Med. Ye *to loathe;* intrans. *to be loathsome*, Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence זָרָא loathsomeness, for זָרָה."]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. מוּזָר *become strange*, Ps. 69:9.

Derivative מָזוֹר No. II.—זָרָה Job 19:17, see under the root זיר [but see the added remark from Thes. above].

זוּרֶה m. once Isa. 59:5, וְהַזּוּרֶה תִּבָּקַע אֶפְעֶה "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, זוּר is part. pass. of the verb זוּר No. I, ־ֶה being added for ־ָה fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptural error). It would be more suitably written הַזֹּרָה part. act., according to the form of the pret. זֹרוּ Isa. 1:6.

[**זָזָא**] pr. n. *Zaza*, 1 Ch. 2:33.]

זָחַח unused in Kal, i. q. Arabic زح; and زحزح; *to remove, to displace*. Aram. ܙܘܚ, זוּחַ.

NIPHAL *to be removed*, Ex. 28:28; 39:21.

זָחַל—(1) TO CREEP, TO CRAWL. Part. זֹחֲלֵי עָפָר

"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see דָּחַל. Job 32:6, עַל־כֵּן זָחַלְתִּי וָאִירָא "therefore I was afraid and feared."

זֹחֶלֶת ("serpent"), [*Zoheleth*], pr. n. אֶבֶן הַזֹּחֶלֶת ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זֵידוֹן adj. m. (from the root זוּד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זִיו Chald. m. *splendour, brightness* (contracted from זְהִיו, from the root זְהָה which see, i. q. Hebr. זו), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זִיוֹהִי שְׁנוֹ עֲלוֹהִי "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. ܙܝܘܐ brightness. Arab. زِيّ and زِيّ ornament.)

זִיז m. (from the root זוּז)—(1) *any moving thing*, was sich regt, was lebt und webt. So poetically זִיז שָׂדַי used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδαλον, a beast, for κινώδαλον, has been rightly compared with this; as may be also κινώπετον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) ["*streams of milk, milk flowing abundantly and in streams* from a full breast, *abundance of milk*." Thes.] *a full breast* (see the root זוּז No. 2). So the original figure being preserved, Isa. 66:11, לְמַעַן תָּמֹצּוּ וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מִשֹּׁד תַּנְחֻמֶיהָ.

[In Thes. the *order* of the meanings is reversed.]

זִיזָא ("abundance"), [*Ziza*]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זִיזָה (id.), [*Zizah*], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זִינָא.

זִיעַ ("motion"), [*Zia*], pr. n. m. 1 Ch. 5:13.

זִיף ("borrowed," ["flowing"], from the root זוּף), [*Ziph*], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זִיפִי 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זִיקוֹת f. pl. (for זְקוֹת, זִקּוֹת from the root זָנַק, comp. the similar instances collected in Lehrg. page 145, to which add קִיטוֹר for קִטּוֹר, אִישׁ for אֱנָשׁ.) *burning darts* or *arrows*, Isa. 50:11, i. q. זִקִּים Prov. 26:18 (where many copies read זִיקִים. Syr. ܙܝܩܐ a weapon, thunderbolt).

זִיר Arabic زَار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זָרָא (for זָרָה) loathing.

[In Thes. under זוּר No. II; see above.]

זַיִת constr. זֵית, pl. זֵיתִים m.

(1) *an olive*, olive tree, Jud. 9:9; more fully called זֵית שֶׁמֶן Deu. 8:8. שֶׁמֶן זַיִת oil of olives, Ex. 27:20; 30:24; Lev. 24:2. הַר הַזֵּיתִים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive*, the fruit. עֵץ הַזַּיִת the olive tree, Hag. 2:19. דָּרַךְ זַיִת he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages: Syriac ܙܝܬܐ olive tree, Arab. زَيْت oil, زَيْتُون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ϫⲱⲓⲧ is an olive tree; and into the Spanish, in which there is *azeyte*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זָהָה (which see), and زَهِيَ to shine, زَهَى to adorn ["زَهَى (for زَهِيَ) to adorn, prop. to cause to shine, V. to be clothed, adorned"]; whence زِيّ a fair or splendid form, ["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זו, Ch. זִיו: so that זַיִת prop. should be feminine, from the form זי, زِيّ, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. אוֹרוֹת), or, as I prefer, to the brightness of oil (compare יִצְהָר oil, from צָהַר to be bright, and זָהָב Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ת was taken for a radical; and thus זַיִת is of the masculine gender, and from it in Arabic a new

verb has been formed, زات to preserve in oil, II. to lay up oil.

זֵיתָן ("olive tree," Arabic زيتون), [*Zethan*], pr. n. m. 1 Ch. 7:10.

זַךְ and **זָךְ** f. זַכָּה adj. *pure;* used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root זָכַךְ.

זָכָה i. q. זָכַךְ [fut. יִזְכֶּה], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. زكا, Syr. ܙܟܐ and ܕܟܐ id. The Greek ἅγιος, ἁγνός, and probably also the Lat. *sacer*, *sancio*, transp. *custus*, are from the same stock.)

PIEL, *to make pure, to cleanse*, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, בַּמֶּה־יְזַכֶּה נַּעַר אֶת־אָרְחוֹ "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL הִזַּכָּה for הִתְזַכָּה *to cleanse himself*, Isa. 1:16. [The accent shews that this is not Niph. of זָכַךְ. See Thes.]

[Derivative, זָכוּ.]

זָכוּ Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זְכוּכִית fem. once, Job 28:17, *glass* or *crystal*. (Arab. زجاج, Syr. ܙܓܘܓܝܬܐ id.) Root זָכַךְ. Compare זַג.

זָכוּר m. [only with suff. זְכוּרְךָ], i. q. זָכָר *a male*, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זַכּוּר ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זַכַּי ("pure," "innocent"), [*Zaccai*], pr. n. m. see זַכַּי.

זָכַךְ i. q. זָכָה (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root זָנַג ["also צָחַח"].

HIPHIL, *to cleanse, to wash*, Job 9:30.

["NIPHAL, see זָכָה HITHPAEL."]

Derivatives, זַךְ and זָךְ, זְכוּכִית and pr. n. זַכַּי.

זָכַר fut. יִזְכֹּר (Arab. ذكر, Syr. and Ch. ܕܟܪ, דְּכַר), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien, i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred דָּקַר; whence זָכָר membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, סכר is written for זֵכֶר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve;* compare שָׁמַר No. 2. But the other view is favoured by the noun זָכָר." Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by לְ Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; בְּ Jer. 3:16; followed by כִּי Job 7:7; 10:9; Deu. 5:15. It signifies especially —(*a*) *to remember, to be mindful*, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, זָכוֹר אֶת הַיּוֹם הַזֶּה "be mindful of this day;" 20:8. זָכַר אֶת הַבְּרִית *to be mindful of* the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(*b*) *to bear something in mind, to account, to consider* (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, זְכֹר כִּי רוּחַ חַיָּי "consider that my life (is) a breath." Ps. 103:14.—(*c*) *to contemplate things called back to memory*, i.e. *recordari*. Ps. 119:55, זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְיָ "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(*d*) *to recollect, reminisci*, ἀναμιμνήσκειν, *in memoriam revocare*, to call back to memory. Opp. *oblivisci*. Gen. 40:23, וְלֹא זָכַר שַׂר הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ. Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. הֶעֱלָה עַל לֵב). Often with the added idea of care, *again to care* for some one (i. q. פָּקַד), Gen. 8:1; 19:29; 30:22.—(*e*) Followed by a dative of the person and an acc. of the thing, *to remember* something either for the advantage or the disadvantage of another, jemandem etwas gedenken; for good, Neh. 5:19, זָכְרָה לִּי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29.—(*f*) It is also referred to future things, like *reputare*, and *respicere*, *meminisse*, in the common expressions *respice finem*, *memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt* something, auf etwas denken. Job 40:32, זְכֹר מִלְחָמָה denk an den Kampf, i.e. to approach, to prepare the battle.

["(2) *to make mention of* a person or thing, Jer. 20:9."]

NIPHAL—(1) *to be remembered*, or *recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, עוֹד לֹא יִזָּכֵר "no one **remembers him any**

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שְׁמוֹ לֹא יִזָּכֵר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים "those days (should be) remembered and kept." נִזְכַּר אֶל יְהוָה Psal. 109:14, and לִפְנֵי יְיָ Num. 10:9, *to be remembered before God, to be recalled to his memory.* Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכָר, *to be born a male*, Ex. 34:19 (Arab. ذكر IV. to bear a male).

Hiphil הִזְכִּיר [inf. with suff. הַזְכִּרְכֶם]—

(1) *to bring to remembrance* before some one. Gen. 40:14, הִזְכַּרְתַּנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הַזְכִּירוּ לַגּוֹיִם "make mention to the nations." In the titles of Psalms 38 and 70, לְהַזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of.* (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. שֵׁם יְהוָה Isa. 26:13, and בְּשֵׁם Josh. 23:7; Ps. 20:8; Am. 6:10 (compare קָרָא בְשֵׁם), Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered*, or *celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*, Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called אַזְכָּרָה), Isa. 66:3.

(5) *to cause to be remembered.* Part. מַזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i.e. *the recorder, historian, or superintendent of the annals of the kingdom*, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuwish* [وقع نويس], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriæ.*

Derivatives, the words immediately following; and also אַזְכָּרָה, זָכוּר, זְכוּר.

זָכָר m. *a male*, as being he through whom the *memorial* of parents is continued [but see Thes. and Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זְכָרִים Ezr 8:4, seq. Compare זָכַר Niphal No. 2, and זָכוּר. (Arab. ذَكَرٌ, Syr. ܕܟܪܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זֵכֶר and **זֶכֶר** (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H Michaëlis, Nott. Crit.), with suff. זִכְרִי m.

(1) *remembrance* (Andenken), Arab. ذِكْرٌ. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name* by which any one *is remembered*, i. q. שֵׁם. Ex. 3:15, זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְזֵכֶר קָדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration;* Ps. 6:6; 102:13 (ذِكْرٌ)

[(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זִכָּרוֹן m. constr. זִכְרוֹן pl. ־ִים and וֹת.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. אַבְנֵי זִכָּרוֹן memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זִכָּרוֹן a memorial offering, Nu. 5:15; שׂוּם זִכָּרוֹן to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) *a memorial* or *memento*, ὑπόμνημα (French *mémoire*). Exod. 17:14, כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר "write this a memorial (that which shall cause to be remembered) in a book." סֵפֶר זִכָּרוֹן Mal. 3:16, and pl. סֵפֶר הַזִּכְרוֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. דִּכְרָן; *a memorial sign*, Ex. 13:9.

(3) *the celebration* of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. מָשָׁל *a memorial sentence*, ἀπόφθεγμα, Job 13:12.

זִכְרִי ("celebrated," "famous," compare ذِكْرٌ fame), [*Zichri*], pr.n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זְכַרְיָה & **זְכַרְיָהוּ** ("whom Jehovah remembers"), pr. n. [*Zechariah, Zachariah*], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. בֵּן No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], cotemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 16 [?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[" **זָלָא** an unused root, perhaps i. q. דָּלָה, زلو, *to draw out;* hence pr. n. זִלְיָאָה" Thes.]

זָלַג an unused root, prob. i. q. Arab. زلج (kindred with דָּלָה), to draw out. Hence מִזְלָג, מַזְלֵגָה fork.

זַלְעוּת *terror, trembling,* Psal. 12:9. Root זָלַל. ["ἅπαξ λεγόμ. prop. a shaking, trembling, earthquake, see the root in Niphal. Hence *a storm, a tempest.* Ps. 12:9, "the wicked walk on every side, כְּרֻם זֻלּוּת לִבְנֵי אָדָם like the rising of a tempest upon the sons of men." Ges. add.]

זַלְזַל only in pl. זַלְזַלִּים m. *shoots, twigs, sprigs,* from their trembling and quivering motion, Isa. 18:5. Root זָלַל, see especially Niphal. Comp. also תַּלְתַּלִּים, סַנְסִנִּים, סַלְסִלּוֹת.

זָלַל answering to the German schüttern, schütteln, schütten, *to shake* (kindred with דָּלַל and the words there compared).

(1) *to shake, to make tremble,* see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausschütten, ausschütteln). Part. זוֹלֵל *a squanderer, a prodigal,* Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, זֹלְלֵי בָשָׂר "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. זוּל. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. زَلَّ id., زِلّ vileness, abjectness of mind. Syr. ܙܠ to be vile.) See Hiph.

Niphal נָזֹל (comp. as to this form Lehrg. § 103, note 7), *to be shaken, to tremble.* Isai. 64:2, מִפָּנֶיךָ הָרִים נָזֹלּוּ "the mountains tremble before thy face." The passage, Jud. 5:5, הָרִים נָזְלוּ is to be similarly understood, for נָזְלוּ is there used for נָזֹלּוּ Lehrg. 103, note 15. Well rendered by the LXX. ἐσαλεύθησαν (the root זלל agreeing in etymology with σάλος, σαλεύω), and the Ch. and Syr. express the same (Arab. زَلْزَلَ to shake the earth, زَلْزَال an earthquake). See זַלְזַלִּים.

Hiphil (pointed according to the Chaldee form), הֵזִיל causative of Kal No. 3, *to despise.* Lam. 1:8. ["See the root זוּל."]

[Derivatives זַלְזַלִּים, זֻלּוּת.]

זַלְעָף an unused quadriliteral, i. q. זָעַף *to be hot,* the letter ל being inserted, compare Lehrg. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זַלְעָפָה & זִלְעָפָה Pl. ־וֹת (Ps. 11:6; Lam. 5:10), *a violent heat,* especially of the wind, Ps. 11:6 (the wind called السموم *es simûm,* i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, λιμὸς αἴθοψ, Hes. Op. 361; *ignea fames,* Quinctilian. Declam. xii.; Arabic نار الجوع a fire of famine, Hariri), also of indignation, Ps. 119:53.

זָלַף an unused root. Ch. Pael to drop, i. q. דָּלַף. Hence—

זִלְפָּה ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

זִמָּה f. (from זָמַם)—(1) *counsel,* in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, זִמָּה הִיא "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

זִמָּה f. i. q. זִמָּה No. 1. Pl. זַמּוֹתִי for זִמּוֹתַי (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word זַמֹּתִי is Milra. With the accent changed זַמֹּתִי is, *I have purposed,* and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זָמַם?]

זְמֹרָה f. [root זָמַר], pl. ־ִים (Nah. 2:3).—(1) *a vine-branch*, or *twig*, so called from being pruned (see the root זָמַר). Nu. 13:23; Isa. 17:10.

(2) generally *a branch*, or *shoot*. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זמזם an unused quadriliteral, i. q. Arab. زمزم onomatopoetic summen, to buzz, to murmur, to make a noise, to hum, whence زِمْزِمَة a noisy multitude. Hence—

זַמְזֻמִּים masc. pl. ("tribes making a noise"), [*Zamzummims*], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זוּזִים.

זָמִיר m. Cant. 2:12, *the time of the pruning of vines* (of the form קָצִיר, חָרִישׁ Lehrg. § 120, No. 5), from זָמַר. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. *tempus putationis*. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זָמַר and to the analogy of the form קָטִיל.

זָמִיר (Isa. 25:5), pl. זְמִירוֹת *a song*. Ps. 119:54; 2 Sa. 23:1; especially *a hymn, a song of praise*. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); *a triumphal song* [of oppressors], Isa. 25:5. Root זָמַר. especially Pi.

זְמִירָה ("song"), [*Zemirah*], pr. n. m. 1 Ch. 7:8.

זָמַם pret. זָמַמְתִּי and זַמֹּתִי, fut. יָזֹם pl. יָזֹמּוּ for יָזֹמּוּ (see Gr. § 57, note 11 [§ 66, note 11]; Lehrg. p. 372; for the root זוּם, which some propose, is altogether fictitious). [In Ges. add. "*to meditate, to have in mind, to purpose;* Arab. سمّ id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or meditating; comp. זִמְזֵם to murmur, also הָגָה, הָגָה." This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly *to tie, to bind*, i. q. the kindred צָמַם, and Arab. زمّ to bind, to tie together, whence زِمَام a cord. Hence tropically—(1) *to lie in wait, to plot*, followed by לְ, Ps. 37:12; *to purpose*, or *meditate evil*, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, *to meditate something, to propose to oneself*, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root אָרַב. Allusion is made to this origin in Job 17:11, זִמֹּתַי נִתְּקוּ "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: شدّ حزام الحزم he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سمّ to purpose to himself, to intend.

Derivatives, זִמָּה, זִמָּה, מְזִמָּה and זָמָם.

זָמָם m. *a counsel* or *purpose* in a bad sense, Ps. 140:9.

זָמַן unused in Kal, kindred to the root זָמַם to appoint. [In Sam. Pent. Gen. 11:6, יזמנו where the Heb. has יָזְמוּ.]

Piel זַמֵּן id. very frequently used in Chaldee.

Pual, plur. part. עִתִּים מְזֻמָּנִים Ezr. 10:14; Neh. 10:35, and עִ׳ מְזֻמָּנוֹת 13:31, *times appointed* or *stated*. Hence—

זְמָן plur. זְמַנִּים m. *time*, especially *a stated time* (Arabic زمان, زمن time. Syr. ܙܒܢܐ id.), Ecc. 3:1, לַכֹּל זְמָן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient עֵת. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

זְמַן Chald. Pael, *to appoint, to establish, to prepare.*

Hithpael הִזְדְּמַן *to agree together*, properly to appoint for each other time and place, Dan. 2:9 קרי. Comp. Am. 3:3 Targ. The כתיב is to be read הַזְמִנְתּוּן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

זְמַן & זִמַן emphat. st. זִמְנָא plur. זִמְנִין m. Chald.

(1) *time, a set time.* Dan. 2:16, בַּהּ זִמְנָא "at the same time;" 3:7, 8; 4:33. עַד זְמַן וְעִדָּן "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מוֹעֵד No. 3.

(2) pl. *times, vices* (Male). Dan. 6:11, זִמְנִין תְּלָתָה *three times* (to be compared with the corresponding English expression *three times.* Also ܙܒܢ and Arab. وَقْت, time, pl. times, *vices*).

זָמַר ["properly it would seem "to pluck"], to prune, especially the vine, Lev. 25:3, 4. Hence מְזַמֶּרֶת snuffers. (Arab. زبر; to prune a vine, the letters מ and ב being interchanged).

Niphal pass. Isa. 5:6.

Piel זִמֵּר—(1) *to sing*, properly (as has been well observed by Albert Schultens and Bishop Lowth), *to cut off* the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare قَرِيض a song, properly a discourse divided, from قرض to cut, to cut off. Arab. زمر; I. and II.; Syr. ܙܡܪ and ܙܰܡܰܪ; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) *to play on a musical instrument* [or *to sing* so *accompanied*], ψάλλειν. Ps. 33:2; 71:22.

(3) *to dance* (Arabic زمر), which is also done according to rhythmical numbers, and is connected with singing and music (comp. צָחַק and שִׂחֵק). Hence זֶמֶר. [It may be questioned whether זִמֵּר ever really meant *to dance;* this signification seems to be merely imagined in order to connect זֶמֶר with its root.]

Derivatives, מְזַמֶּרֶת, מַזְמֵרָה, מִזְמוֹר, זְמוֹרָה, זָמִיר, זָמִיר, and also those which immediately follow.

זְמָר [emph. זְמָרָא] m. Chald. *music of instruments,* Dan. 3:5, 7, 10, 15.

זַמָּר m. Chald. *a singer,* Ezr. 7:24.

זֶמֶר m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its *leaping* (see זָמַר Piel No. 3), like דִּישׁוֹן from דּוּשׁ, דּוּן. (Arab. زمر to leap as a goat.)

זִמְרָה f. *singing*, or *music.*—(*a*) vocal, Ps. 81:3; 98:5.—(*b*) instrumental. Amos. 5:23. Meton. זִמְרַת הָאָרֶץ song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek ἀοίδιμος, celebrated in songs, i. q. celebrated.

זִמְרִי masc. ("celebrated in song," ἀοίδιμος, "celebrated"), [*Zimri*], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. Ζαμβρί.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from זִמְרָן for זִמְרָנִי. Jer. 25:25.

זִמְרָן (id.), [*Zimran*], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps *Zabram*, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare זִמְרִי No. 5.

זִמְרָת f. i. q. זִמְרָה *song*, meton. *the object of song, or praise.* עָזִּי וְזִמְרָת יָהּ "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זַן m. pl. זַנִּים *species.* As to its origin see under the root זון. Ps. 144:13, מִזַּן אֶל־זַן *of every kind.* 2 Ch. 16:14. (Chald. and Syr. id.)

זַן Chald. id. Dan. 3:5, 7, 10, 15.

זָנָב Pl. זְנָבוֹת, constr. זַנְבוֹת the tail of animals (Arab. ذَنَب and ذَنَبَة, Syr. ܕܘܢܒܐ id. The verb ذنب to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end* of any thing. שְׁנֵי זַנְבוֹת הָאוּדִים "two ends of fire-brands," Isa. 7:4. Also *something vile,* or *contemptible*, especially as opposed to ראשׁ Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose أنف وذنب nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

Piel זִנֵּב properly *to hurt*, or *cut off the tail,* hence figuratively *to smite*, or *rout the rear of a host* (Arab. ذنب, Greek οὐρά, οὐραγία). Deut. 25:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrg. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. יִזְנֶה apoc. וַיִּזֶן—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘመወ:, although Nun is retained in ዝንት: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless אֵת in this place is *with*); also followed by בְּ (to commit fornication *with*), Eze. 16:17; אֶל Eze. 16:26, 28; very often followed by אַחֲרֵי, prop. *to go a whoring after, to follow a paramour*, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, מִן is put before the husband *from* whom the adulteress departs in committing whoredom, *against* whom she transgresses, Ps. 73:27; מֵאַחֲרֵי Hos. 1:2; מִתַּחַת Hos. 4:12, and תַּחַת Eze. 23:5 (comp. Num. 5:19, 29); מֵעַל Hos. 9:1, and עַל Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זוֹנָה *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully אִשָּׁה זוֹנָה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from זוּן to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانٍ for زانى; a whoremonger).

(2) It is very often used figuratively—(*a*) of *idolatry*, [*to go a whoring after strange gods*,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה מִתַּחַת אֱלֹהָיו to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי הַגּוֹיִם to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(*b*) of superstitions connected with idolatry: זָנָה אַחֲרֵי הָאֹבוֹת to go a whoring after (following) necromancers. Levit. 20:6.—(*c*) of the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and אֶתְנַן.

PUAL זוּנָּה pass. Eze. 16:34.

HIPHIL הִזְנָה fut. apoc. יַזֶן—(1) *to seduce to fornication*, Ex. 34:16; *to cause to commit fornication*, Lev. 19:29.

(2) intrans. like Kal, properly *to commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, תַּזְנוּת ,זְנוּת ,זְנוּנִים.

זָנוֹחַ (perhaps, "a marsh," "a marshy place," comp. זָנַח Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zânû'a*, زانوع; Rob. ii. 343.]

זְנוּנִים m. pl. (from זָנָה with the addition of a formative נ, like קִצִּין from קָצָה, אֶתְנַן from תָּנָה, see Lehrg. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2, אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ "and let her remove her adulteries (i.e. *vultus protervus;* compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(*a*) of *idolatry*, 2 Ki. 9 22.—(*b*) of *commerce* with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זְנוּת f. plur. זְנוּתִים (from זָנָה), *fornications. whoredoms*, always used figuratively—(*a*) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(*b*) of any want of fidelity to God, e g. that of a complaining and seditious people, Nu. 14:33.

זָנַח—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. زنخ, سنخ. Kindred roots are צָחַן ,זָהַם, زنق *turbid* or *muddy water;* and in Greek, τάγγος and ταγγή, rancidity, ταγγός, rancid; also, σικχός, *causing loathing*, σικχαίνω.)

(2) Metaph. *to be abominable*. Hos. 8:5, זָנַח עֶגְלֵךְ שֹׁמְרוֹן "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. זָהַם). Hos. 8:3, זָנַח יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה זְנַחְתָּנִי "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by מִן *to thrust away* from any thing. Lam. 3:17, וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

Hiphil—(1) like Kal No. 1, pr. *to emit a stench.* Isa. 19:6, הֶאֶזְנִיחוּ נְהָרוֹת "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. *deficient flumina.* (The form הֶאֶזְנִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הִזְנִיחוּ and אֶזְנִיחוּ, the latter being a Chaldaism.)

(2) i.q. Kal No. 2, *to reject, to cast away,* 1 Ch. 28:9; followed by מִן 2 Ch. 11:14; causat. [*to render stinking,* i.e. *to pollute,* or] *to profane,* 2 Ch. 29:19.

Derivative, זָנוֹחַ pr. n.

זָנַן an unused root, prob. i.q. Arab. سن (kindred to the Hebrew שָׁנַן), *to form, to put into shape;* whence سنة form, appearance, سنن rule, mode. Hence Heb. זַן kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs לה.

זָנַק unused in Kal. Syr. ܙܢܩ to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نزق. The original idea is that of *binding together,* comp. Arab. زنق to bind beneath, Syr. ܙܢܩܐ a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. קָפַץ, قفز); ſich zuſammenziehn zum Sprunge, ſich fortſchnellen; also used of shooting an arrow. ["Compare זִקִּים."]

Piel, *to leap forth* very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi דָּלַג."]

Hence זִקִּים for זִנְקִים arrows, also זִיקוֹת for זְקוֹת [and אֲזִקִּים].

זֵעָה f. *sweat,* the effect of violent motion (from the root זוּעַ, whence the Tzere is impure). [In Thes. derived from יָזַע], Gen. 3:19; elsewhere there is also יֶזַע. (Talmud. זֵיעָה sweat, הֵזִיעַ to sweat, Syr. ܕܘܥܬܐ sweat, whence a new verb ܕܥܐ to sweat.)

זַעֲוָה f. formed by transposition of letters from זְוָעָה (like עַלְוָה for עַוְלָה) *trouble* ["prop. *shaking, agitation,* i. e. *oppression, maltreatment*"], Deu. 28:25; Eze. 23:46 כתיב, and Jer. 15:4; 24:9; 29:18; 34:17 קרי.

זַעֲוָן ("disturbed"), [*Zaavan*], pr. n. m. Gen. 36:27; 1 Ch. 1:42.

זְעֵיר m. ["properly adj."], (from the root זָעַר), a *little,* Job 36:2, like μικρόν: a word which imitates the Chaldee.

זְעֵיר Ch. *little,* Dan. 7:8, i. q. Heb. צְעִיר, see the root זָעַר.

זָעַךְ i. q. דָּעַךְ TO BE EXTINGUISHED, occurs once in—

Niphal, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form נדעכו.

זָעַם fut. יִזְעֹם Nu. 23:8, and יִזְעַם Proverbs 24:24 (Arab. زغم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, ſchäumen, the English *to scum, to skim,* the French *écume,* comp. also זָעַף), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה "the cities of Judah which have borne thy *anger*" (lit. "which thou hast been *angry* with"). Isaiah 66:14; followed by עַל Dan. 11:30. Part. זְעוּם יְהוָה Prov. 22:14.

(2) *to curse,* with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

Niphal, as though it had been the passive of Hiph *to be made angry, to be enraged, to be provoked to anger.* Proverbs 25:23, פָּנִים נִזְעָמִים "an *enraged* countenance," i. e. one that is morose. Vulg. *facies tristis* (comp. זָעַף). Hence—

זַעַם m.—(1) ["properly *foam,* so used perhaps Isaiah 30:27; hence *fierceness,*"] *anger* or *indignation,* especially the *wrath* of God as shown in the infliction of punishment; punishment sent from God (ὀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. בְּיוֹם זַעַם in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַד כָּלָה זַעַם "until the *punishment* sent from God be completed;" comp. Dan. 8:19.

(2) *rage, insolence.* Hosea 7:16, מִזַּעַם לְשׁוֹנָם "because of the *insolence* of their tongue."

זָעַף fut. A.—(1) TO BE ANGRY, followed by עַל Prov. 19:3, עִם 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָעַם, compare the words of which the syllable *sap* is the common stock, see זָפַת: or else that of burning, compare Syr. ܐܙܥܦ Ethpe. to be burned, and the quadriliteral זַלְעָף.)

[" The primary signification is either *to breathe*, *to snuff up*, (Sam. id. comp. Ch. זַעְפָּא a strong wind,) or else, *to burn*."]

(2) *to be sad*, *to fret*, *to be morose* (as to the connection of ideas see under the root עָצַב). Part. זֹעֲפִים sad, Gen. 40:6, i. q. רָעִים verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπός, comp. Matt. 6:16). Hence—

זָעֵף m. adj. *angry*, *enraged*. 1 Ki. 20:43; 21:4, and—

זַעַף with suff. זַעְפּוֹ m. *anger*, *rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

זָעַק fut. יִזְעַק imp. זְעַק inf. זְעֹק i. q. צָעַק (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand זעק, ܙܥܩ is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, صعق and زعق, also ذعق), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. אֶל is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; לְ 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. עַל is prefixed to the cause of complaint, Jer. 30:15; לְ Isa. 15:5; Jer. 48:31; מִלִּפְנֵי 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, אֶזְעַק אֵלֶיךָ חָמָס " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call*, *to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together*, *to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

זְעִק Ch. *to cry out*, Dan. 6:21.

זְעֹק m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

זְעָקָה f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively, as Genesis 18:20, זַעֲקַת סְדֹם " the cry concerning Sodom."

זָעַר an unused root. Aram. ܙܥܪ, זְעַר *to be little*, i. q. Heb. צָעַר. Comp. under צָעַק. Hence זְעֵיר Heb. and Ch., מִזְעָר.

זָפָה an unused root (whence זֶפֶת pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap*, *sp* as סָבָא, שָׂפָה, שֶׁפֶם, سفح, Arabic زفّ to flow, to become liquid, and ذفّ to become liquid, to melt into drops; in western languages, σπέω, *spuo*, *spuma*, *sapa*, *sapo*; ſpeyen, Speichel, Saft, etc. [In the Thes. זֶפֶת is referred to זוף as its root, hence this supposed root is altogether omitted.]

זָפַר an unused root. Arab. ذفر to diffuse a sweet smell, as a garden. Hence—

זִפְרֹן ("sweet smell"), [*Ziphron*], pr. n. of a town in the north of Palestine; once Nu. 34:9.

זֶפֶת f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. زفت, Aram. ܙܦܬܐ, זִפְתָּא; but also זִפָּא, from the root זָפָה, which see. [In the Thesaurus this word is referred to זוף (like קֶשֶׁת from קוש), as having the idea of liquefaction or dropping.] In Arabic ת servile passes into a radical letter; see הָתַל.

I. **זֵק** or **זִק**, only in the plur. זִקִּים (for זִנְקִים, from זָנַק to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form זִיקוֹת, which see.

II. **זֵק** or **זִק**, only in the pl. זִקִּים, *fetters*, *chains*, from the root זָקַק No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. זִיקִין id., also in the Talmud זִיקִים). See אֲזִקִּים. [In Thes. this word is derived from the root זָנַק in the sense of *binding*.]

זָקָן comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. ذقن chin; ܕܩܢܐ beard or chin.) Hence—

זָקֵן fut. יִזְקַן *to be old*, *to become old*, *to grow old* (properly to have the chin hanging down, from זָקָן, like ذقن an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex*, *senectus*, which others have absurdly taken as used for *seminex*). This word, how-

over, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זָקֵן and its synonyms יָשֵׁן, שָׂב, יָשִׁישׁ see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. הֶחֱזִיק ["in Heb. Gr. § 52. 2, note"]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זְקַן Gen. 24:2, pl. זְקֵנִים, זִקְנֵי m. *an old man* ["either put as an adj. with a subst., as אֲבִיכֶם הַזָּקֵן 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4, etc." Thes.], Gen. 18:11; 19:4; 25:8; followed by מִן older *than* some one. Job 32:4, כִּי זְקֵנִים־הֵמָּה מִמֶּנּוּ לְיָמִים "for they were older than he;" זִקְנֵי יִשְׂרָאֵל, הָעִיר, מִצְרַיִם the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شَيْخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior;* as Germ. Graf, is properly i. q. grau, krawo, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other "O my elder brother!") Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זְקֵנוֹת Zec. 8:4.

זֹקֶן m. *old age*, Gen. 48:10.

זִקְנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זְקֻנִים m. pl. id., Gen. 21:2, 7; 44:20. בֶּן־זְקֻנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. ܙܩܦ id.)

זְקַף Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. ܙܩܦ to crucify.) Ezr. 6:11. [Note. "זְקִיף applies in this passage to the man, not to the wood."]

זָקַק—(1) *to tie fast, to bind* (Chald. זְקַק id.), whence זִקִּים and אֲזִקִּים bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(*a*) wine (see PUAL, comp. Arab. زِقّ wine newly pressed out).—(*b*) metals, Job 28:1. With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκέω, σακκεύω, σακκίζω; Lat. *saccus, saccare;* Hebr. שַׂק; and the same stock is found in seihen, seigen, seigern, sickern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL זִקֵּק *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זִקִּים No. II. [In Thes. derived from זָנַק.]

זָר *a stranger, an enemy;* see the root זוּר No. II.

זֵר m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. ܙܪܐ neckchain, collar. Root זָרַר No. I.

זָרָא f. for זָרָה once Nu. 11:20, *loathing.* Vulg. *nausea*, from the root זִיר, زار which see.

זָרַב unused in Kal, i. q. Syr. ܙܪܒ TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated.* In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off,* or *away;* whence זַרְבּוּב gutter; and by transpos. מַרְזֵב; Arab. مرزب channel.] It once occurs in—

PUAL, used of rivers, בְּעֵת יְזֹרְבוּ *at the time* when *they become narrow* ["what time they flow off, they fail, i. e. when the waters flow off, the streams dry up"], Job 6:17. Rightly compared with Arabic مِرزاب a narrow channel.

זְרֻבָּבֶל (probably for ["זְרוּבָבֶל 'scattered to Babylon,' or for"] זְרוּעַ בָּבֶל "born at Babylon"), pr. n. *Zerubbabel* (LXX. Ζοροβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָרַד an unused root. Chald. to prune trees; to clear them of leaves and branches. זְרָד the luxuriant growth of trees. Whence—

זֶרֶד [*Zered, Zared*], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Deut. 2:13, 14),

Targ. Jonath. *brook of willows*, compare נַחַל הָעֲרָבִים Isa. 15:7.

זָרָה fut. יִזְרֶה, apoc. יִזֶר.—(1) TO SCATTER, TO DISPERSE (Arab. ذرى to disperse e. g. dust by the wind, II to winnow. Syr. and Chald. ܙܪܐ, דְּרָא. Kindred verbs, all of which have the sense of scattering, זָרַע, זָרַק, זָרַר No. II, also זָרַח, Arab. ذرأ to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *sĕro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *στορέω*, streuen, *sterno*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. sprühen, Spreu [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן הַשְּׂעֹרִים "behold he winnows his barn floor of barley." Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) *to spread out* generally, whence זֶרֶת a span.

NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זֵרָה—(1) *to spread abroad*, Pro. 15:7, hence *to scatter, to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, "a king ...scatters away all evil with his look."

(2) *to winnow*, Pro. 20:26; and hence *to winnow out, to shake out*, and thus *to examine thoroughly*. Ps. 139:3, אָרְחִי וְרִבְעִי זֵרִיתָ "thou hast searched me in my walking and in my lying down." Jerome *eventilasti*. LXX. ἐξιχνίασας. (The figurative signification is found in the Arabic درى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17 As to the form זֹרָה Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and זֹרוּ Ps. 58:4, is from the root זוּר.

Derivatives, מְזָרִים, מִזְרֶה, זֶרֶת.

זְרוֹעַ f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. ־ִים and ־וֹת.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore arm*, as in Lat. *brachium* κατ' ἐξοχὴν (differing from קָנֶה *lacertus*), Job 26:2; in animals the *fore leg*, shoulder, *βραχίων*, Nu. 6:19; Deut. 18:3. (Arabic ذِرَاع, Aram. ܕܪܳܥܐ, דְּרָעָא, an arm, also a cubit, from the root זָרַע No. 1). זְרוֹעַ נְטוּיָה a stretched out arm, a gesture of threatening applied to a people ready for battle ["ascribed to God"], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly זְרֹעַ רָמָה Job 38:15.

(2) Figuratively—(*a*) *strength, might, power*, 2 Ch. 32:8, זְרוֹעַ בָּשָׂר "human power." Ps. 44:4, Job 40:9, זְרוֹעֵי יָדָיו "the strength of his hands;" Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(*b*) *violence*, Job 35:9. אִישׁ זְרוֹעַ "a violent man;" Job 22:8. Here the phrase belongs *to break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. فتّ عضده).—(*c*) *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عضد Pers. بازو an arm, also aid; Syr. ܒܪ ܕܪܳܥܐ son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found רֵעַ). LXX. Cod. Alex. ἀδελφός. אֶזְרוֹעַ is the same word with Aleph prosthetic.

זֵרוּעַ m. (verbal of Piel, from the root זָרַע of the form חַבּוּק) *that which is sown*, Levit. 11:37; plur. זֵרוּעִים *things sown, garden herbs*, Isa. 61:11.

זַרְזִיף m. quadril. formed from the root זָרַף *a violent shower*, Ps. 72:6. Syr. ܙܪܙܦܐ a shower. Talmud. זרזיפי דמיא sprinklings of water, drops.

זַרְזִיר *tied together, girded*, from זָרַר (which see), the first radical being inserted in the last syllable, as in the word זַרְזִיף, once Pro. 30:31, זַרְזִיר מָתְנַיִם "girt in the loins," by which *a war horse* is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a *Zebra*, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean *a greyhound* ["others understand *a wrestler*, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l."].

זָרַח fut. יִזְרַח.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means *to scatter rays*, comp. the kindred words זָרָה, זָרַר. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic شرق ሠረቀ:, in Aramæan ܕܢܚ, דְּנַח.)

(2) It is figuratively applied—(*a*) to leprosy breaking out in the skin,—(*b*) in the derivatives also to a fœtus breaking forth from the womb (see זֶרַח and

Gen. 38:30), and—(*c*) to a plant springing up, i.q. פָּרַח, see אֶזְרָח.

Derivatives, אֶזְרָח, מִזְרָח, pr. n. יִזְרַחְיָה, and the words immediately following.

זֶרַח suff. זַרְחֵךְ m.—(1) *a rising* of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(*a*) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(*b*) of a son of Reuel, Gen. 36:13, 17.—(*c*) m. Num. 26:13, in other places called צֹחַר.—(*d*) 1 Ch. 6:6, 26.—(*e*) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. Ζαρά.

זַרְחִי [*Zarhites*], patron. from זֶרַח No. 2, *a.*, Nu. 26:13, 20. See אֶזְרָחִי

זְרַחְיָה ("whom Jehovah caused to rise," see זָרַח No. 2, *b*), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which יִזְרַחְיָה occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["זְרִים i. q. זֶרֶם (see Thes.) *a violent shower, inundation*, bursting of a cloud. Isa. 1:7, כְּמַהְפֵּכַת זָרִים "as the desolation of an inundation," or overwhelming rain. See in partic. כְּ.—Root זָרַם."]

זָרַם TO FLOW, TO POUR ITSELF OUT, i. q. זָרַף, which see; followed by an acc. *to inundate, to overwhelm, to bear away*, Ps. 90:5.

Poel, *to pour out*, with acc. Ps. 77:18. Hence—

זֶרֶם *a shower, storm of rain, storm*, Isa. 4:6; 25:4; 28:2, זֶרֶם בָּרָד "a shower with hail-storm." זֶרֶם קִיר a violent storm, which throws down walls, Isa. 25:4.

זִרְמָה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

זָרַע fut. יִזְרַע—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable זר under the root זָרָה. From the kindred signification of *expanding*, is derived זְרוֹעַ an arm, like זֶרֶת a span, from זָרָה. A secondary root, and derived from זְרוֹעַ, ذراع is found in Arab. ذرع to attack violently, to seize, IV. to take in the arms.

(2) Especially, *to scatter seed, to sow* (Arabic زرع, Syr. ܙܪܥ, Æth. ዘርአ: id.). Constr.—(*a*) absol. Job 31:8; Isa. 37:30.—(*b*) with an acc. of the seed sown (e.g. זָרַע חִטִּים to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(*c*) with acc. of the field sown, Gen 47:23; Ex. 23:10; Lev. 25:3. Jer. 2:2, אֶרֶץ לֹא זְרוּעָה "a land not sown."—(*d*) with acc. both of the seed and the field. Lev. 19:19, שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. *To scatter seed* is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי חֶסֶד "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, אוֹר זָרֻעַ לַצַּדִּיק "light (i.e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) *to sow*, i.q. *to plant*, with two acc. Isa. 17:10.

Niphal—(1) *to be scattered*, Eze. 36:9.

(2) *to be sown*, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i.e. thy name shall be no more perpetuated.

(3) *to be sown*, spoken of a woman, i.e. to be made fruitful, to conceive, Nu. 5:28.

Pual pass. of Kal No. 2, Isa. 40:24.

Hiphil—(1) *to bear seed*, as a plant. Gen. 1:11, עֵשֶׂב מַזְרִיעַ זֶרַע comp. verse 29, where there is in the same context, זֹרֵעַ זֶרַע.

(2) *to conceive seed*, speaking of a woman; *to be made fruitful*, Lev. 12:2; comp. Niphal, No. 3.

Derivatives, besides those which immediately follow, מִזְרָע, יִזְרְעֶאל, זֵרוּעַ, (אֶזְרוֹעַ) זְרוֹעַ.

זֶרַע const. id.; once זְרַע Nu. 11:7, with suff. זַרְעִי, pl. with suff. זַרְעֵיכֶם (1 Sa. 8:15).

(1) prop. *sowing;* hence *seedtime, the time of sowing*, i.e. winter, Gen. 8:22; Lev. 26:5; also, *a planting*, Isa. 17:11 (compare the root No. 3).

(2) *seed*, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, *harvest, field of grain*, 1 Sa. 8:15; *the produce of fields*, Job. 39:12; Isa. 23:3.

(3) *semen virile*, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, Niphal, No. 3; Hiphil, No. 2); hence —(*a*) *offspring, progeny, descendants*, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זֶרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זֶרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זֶרַע זַרְעֲךָ the offspring of thy offspring, i.e. thy descendants, Isa. 59:21.—(*b*) *stock, race, family;* זֶרַע יִשְׂרָאֵל Psa. 22:24. זֶרַע הַמֶּלֶךְ, זֶרַע הַמְּלוּכָה the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(*c*) *a race of men*, as זֶרַע קֹדֶשׁ Isa. 6:13; זֶרַע בְּרוּכֵי יְיָ Isa. 65:23; and in an evil sense, זֶרַע מְרֵעִים Isa. 1:4; זֶרַע שָׁקֶר Isa. 57:4; comp. Hebr. פִּרְחַח, Gr. γέννημα, Matt. 3:17; Germ. Brut, French *race*.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]

זְרַע Ch. id. Dan. 2:43.

זֵרֹעִים & זֵרְעֹנִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. ܙܪܥܘܢܐ id.).

זָרַף an unused root. Arab. ذرف to flow, used of water or tears. Comp. זָרַם. Hence the quadriliteral זַרְזִיף.

זָרַק TO SCATTER (a kindred root to זָרָה, זָרַע)—(*a*) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(*b*) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by עַל to sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, גַּם שֵׂיבָה זָרְקָה בּוֹ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. ذرا to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence מִזְרָק.]

I. **זָרַר** an unused root, i. q. Arab. زرّ to bind together, as with buckles, to buckle; a kindred root to זור No. I, also צָרַר, צור. Hence the nouns זֵר, זַרְזִיר. In Chaldee there occurs זְרַז to bind, originating in the quadril. זרזר.

II. **זָרַר** prop. TO SCATTER; like the Arab. ذرّ: kindred roots זָרָה, זָרַע, זָרַק. Hence—

POEL זוֹרֵר *to sneeze*, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זְרִיר sneezing; see Schult. ad Job. 41:10.

זֶרֶשׁ ("gold," from the Persian زر gold, with the termination ش), [*Zeresh*], pr. n. of the wife of Haman, Est. 6:13.

זֶרֶת f. *a span*, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. ܙܪܬܐ, ܙܪܬ, זַרְתָּא id.), from the root זָרָה to spread out; whence זֵר (for זָרָה); f. זֶרֶת, like קֶרֶת from קָרָה, כֶּסֶת from כָּסָה. ["Also according to the Rabbins זֶרֶת is *the little finger*, for זְעֶרֶת, and hence they derive the meaning of *a span*, as being terminated by the little finger." Ges. add.]

זָתָא an unused root, perh. i. q. Aram. דְּתָא=דִּשְׁאָ to germinate, whence—

זַתּוּא [*Zattu*], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זֵתָם (perhaps i. q. זֵיתָם, זַיִת "olive"), [*Zetham*], pr. n. m. 1 Ch. 23:8; 26:22.

זֵתַר (perhaps i. q. שְׁתַר "star"), [*Zethar*], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth חֵית, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is 𐤇 (whence the Greek *H*), and its name probably signifies *a hedge, or fence*, from the root حاط, حوط to surround, to gird, ח and ט being interchanged. The name corresponds to that of the Æthiopic letter ሐ *Haut*.